imagined or inwardly constructed forms of them; it
•chooses others for objectivisation and attempts to
realise them. But it receives inspirations also from
.above and within, from invisible sources and not
•only from the impacts of the visible cosmic pheno-
menon; it sees truths other than those suggested by
ithe actual physicality around it, and here too it plays
•subjectively with transmitted or constructed forms
•of these truths or it selects for objectivisation,
attempts to realise.

Our mind is an observer and user of actualities,
.a diviner or recipient of truths not yet known or
actualised, a dealer in possibilities that mediate
between the truth and actuality. But it has not
•the omniscience of an infinite Consciousness; it is
limited in knowledge and has to supplement its
"restricted knowledge by imagination and discovery.
.It does not, like the infinite Consciousness, manifest
the known, it has to discover the unknown; it seizes
•the possibilities of the Infinite, not as results or
variations of forms of a latent Truth, but as construc-
itions or creations, figments of its own boundless
imagination. It has not the omnipotence of an
infinite conscious Energy; it can only realise or

:actualise what the cosmic Energy will accept from
it or what it has the strength to impose or introduce
into the sum of things because the. secret Divinity,
•superconscient or subliminal, which uses it intends
that that should be expressed in Nature. Its
limitation of Knowledge constitutes by incomplete-
"ness, but also by openness to error, an Ignorance.